

TUESDAY JUNE 16, 1964

Now, what will we talk about? It has to be good. You know, like the opening sentence of a book, Orage used to say, always has to give an indication of what the book is. Immediately with that opening sentence you establish the level and it is almost not necessary to read the book.

John Owens: Well, I want to ask about an exercise that I heard related in a lecture of Gurdjieff's. The exercise had to do with sensing ones atmosphere, becoming aware of the atmosphere around the body and inhaling it, swallowing it and saying, "I Am." I wanted to ask if I could do the exercise and if I have said it correctly.

Mr. Nyland: Anyone else remembers this particular reference? I think one has to be very careful in not mixing up two exercises and I am afraid you do. Each person has an atmosphere exactly like the Earth has an atmosphere. It is his own. It belongs to him. He feeds it and he is protected by it. Each person has this. And it depends entirely on the person what kind of atmosphere is there and how open sometimes that atmosphere is for influences from outside of the atmosphere which could be beneficial to the person; also, how much of the person himself could go thru the atmosphere that one wants to allow to go out. And in all kind of processes of identification, much energy of a person leaves thru the atmosphere without being held or stopped and simply goes out because that happens to be a form of our ordinary life on Earth.

The consideration of the atmosphere is important in order to understand how one can increase the validity and the usefulness of the atmosphere for the person himself. It is one part of an exercise and we will come back to it.

The other is that I want to receive material from the outside world at certain times when I feel that I need it and I am in a state that I can receive it. For that purpose I use "I Am". That is, when I inhale and I say, "I", it means that at that time, when I say "I", I try to bring about a connection with forces from outside, 'C' influences if you like. And I try now, by means of the inhalation, to take in that kind of energy, passing thru my atmosphere which has to be open enough for myself, entering by means of my lungs and being able even to go further than the lungs and be distributed over my body - provided I have towards the exercise the right attitude and I know how to do it.

When I exhale, I use the exhalation in order to cement the relationship of myself with Earth. And the realization that I am on Earth, altho I may have received influences from the outside which were not Earthly, that at the present time I reaffirm for myself the fact that I exist and that I have a task to do on Earth. And for that reason, during the period of exhalation, it is possible, if I know how again, that the amount of energy that I have received with the inhalation is now distributed in a certain way thru my body so as to become most useful.

These are two separate exercises. /One of the atmosphere, when you inhale, as you said, you do not inhale your atmosphere. You see? One breathes in and breathes out unconsciously. The atmosphere is there. It is created and re-created by material that you breathe in and out but it is in an unconscious state.

Regarding the atmosphere first: If I want to do an exercise in which I want to use it and I realize that I am as a person on Earth with this atmosphere which protects me, I also want to use it now in such a way that what I want to send out can be retained

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within that atmosphere without going out unnecessarily. This presupposes that I am at that moment, when I realize that certain thoughts or feelings are going out from me towards other people, particularly when I am interested in other people that I meet or that I am in the presence of, that much of that energy goes out to quite them unconsciously; and that without knowing it, I lose energy in the form of identification with other people outside.

I lose energy in the same way when I am identified with thought and feeling processes that are already in me - but that has nothing to do with the atmosphere on the outside. The atmosphere allows it to go thru because there is no force that will make the atmosphere behave as if a certain watch, a watchman not allowing anything to go out unless it has a ticket or a passport.

If I want to use this atmosphere, it means that I make it strong enough to resist the different energy forms of myself only to go out when I allow it to go out. And for the rest I will remain self-contained within this atmosphere. And the atmosphere then becomes very much like the barrel of Diogenes when he surrounded himself with that barrel and inside he was naked.

I use now the atmosphere in such a way that it protects and it will allow certain thoughts not to go out, neither feelings to go out and thereby having the chance for myself, instead of letting them go out from myself, to digest that energy that otherwise would be superfluous.

So, regarding such an exercise I have to be very quiet and relaxed. I have to be very much aware that the atmosphere exists and that I, with this self-containment for myself, try to keep whatever I have for the purpose of utilizing it over and over again until finally I have extracted out of the energy which I have present in me all the material that I can extract.

The greatest possible efficiency is in the first place when I relax. In the second place when I am awake because, in that state, the process of digestion of all forms of energy in me take on a different kind of form and during such a period the atmosphere helps me to keep it ~~fixx~~ instead of letting it go out. That by itself is an exercise by itself and very much worthwhile.

The other, of "I AM" is of a different kind of nature. It is in order to replenish material that may have gone out already or that is lost or that I feel the need of the possibility of feeding certain things within myself which I, at a certain time, do not have the material. On that then I depend on making contact with something of a different kind of level or different nature than myself. And I wish now to be open regarding that and I allow all the gates of my atmosphere as it were to be open so that such energy could flow in.

Again, I have to be in a state in which I can receive it. That is, I have to relax. And with my inhalation process I use now air as the medium thru which such energy is conveyed into my system. But at the same time while I now breathe, inhale, I have to be awake in order to give the energy that I now receive the best chance for further digestion, because after all, it is now like an impression that is made on me which I wish to receive in a conscious state.

This filling as it were certain accumulators within oneself has to be used for a very definite purpose for which that energy is available because that energy is not available for ordinary common purposes. It is an exercise that I do when I want you might say to commune with forces outside of me which are valuable. And since they are of a different kind of density, a different kind of rate of vibration, my body and whatever receives it, that is, particularly ~~myself~~ has to do with my heart, that whenever I receive by means

of air as it were carried, as a carrier of such energy, my body can be that it can immediately change into receiving forms of a higher energy for the use of my body, including Kesdjan.

This process of inhalation, the process of then being awake and as conscious as I can and when I say, "I", I bring about a contact of myself with forces outside of me as if at that time I commune ~~xx~~ with God, with a higher being. And I make that contact because I know that that what I wish is to ~~xx~~ understand what is outside of me, outside of my atmosphere, in order to bring towards me material so that after that, having done it a sufficient number of times, it might be possible for me to be changed in such a way that I would correspond to a level outside the level of Earth.

Therefore it has two steps. One is the communion with that what is a positive force outside of me. The second step is that it has to be digested. It is the realization of myself being on Earth and having to maintain a body on Earth in which now with this what Earth is as far as I am concerned in relation to that what is outside of me, my body, myself starts to function as a force between the two forces; one which comes from the Absolute, that is, of a level higher than I am and the other which is connected with Earth and with Earth functioning in the totality of its requirements as far as the maintenance of Earth in the cosmic scale is concerned. It might go as far as moon if you like because the physical body is a feeding of the moon. But, in any event, that kind of a force which has to be fed becomes in regard to the force which comes from the outside, from a higher level, negative; whereas the higher level is positive. I then, in between the two, become at that moment when the two are recognized, the third force with which I now wish to hold the two together at the point where they can meet.

The point where they can meet is when I change my inhalation to exhalation. And that is why in this exercise one always, after inhalation and I have said "I", I have established a contact with a different level above me. I now as it were turn around at that moment before I exhale and at that point I wake up. In this state of awareness I become aware of inhalation at the end, exhalation beginning. And it is that point which becomes extremely important in the moment in which at that time I feed then everything that will go into the exhalation and I receive material that has come to me thru inhalation.

In order to complete this I try to remain awake while exhaling. During the process of exhaling, part of the air that has been used and is further useless to me is exhaled. Part of the energy that has been received by means of inhalation is now distributed over the totality of my body - provided I remain awake. And when I now breathe out and at the same time inside a current is established, wherever the air has come from is now distributed over the totality of my body. And the more awake I am the more it will bring my body in balance since it now has received energy of a different kind. And all during this process of exhalation I have to remember that I am in the middle between two forces and functioning at that time as the neutralizing force between the two.

Therefore, when I finally come to the end of the exhalation and I say "Am", I say it in such a way that my totality of body vibrates with this amness and that way I say I affirm. I anchor myself to the Earth so that I am not trying even to fly away or to be effected by something from a higher level as if I already could live there. I reaffirm for myself the fact of being a man, of being a human being, having a function to fulfill on Earth.

You see, there is very little possibility of combining it because in one case I want to have the atmosphere closed; in the other I want to have it complete open. At the same time, the atmosphere in the first exercise belongs to me and the totality of my body as I am. And that amness, that which I receive when I realize after I say "I", that that with which I have to work can, when it is an exhalation or an inhalation exercise, can be followed by an exercise of containment. In that way, if you wish, you can combine it. But then the inhalation exercise comes first. After I have said, "Am", with this am I hold everything that belongs to me within me. You understand?

And by the way, when we talk about these things, and we talk about exercises like this one which is an exercise that is of an esoteric nature, no one is allowed to talk about it to others. You can make attempts for yourself to try it if you want to. The results that you obtain are not to be discussed. If you feel that you do not know enough about it, you can ask me. If it is necessary I will repeat it. But there is something quite sacred about this kind of an exercise when given in a large group and I do not want to do it unless I can be sure. Of course I have already done it so I put ~~you~~ you under the kind of an obligation that I want to make certain that you hold it for yourself and that it could become possible for you. But it is not a subject for gossip. It is not a subject of pride or vanity. It is not anything that has to go out and even among us it is not really necessary to talk about it.

These things remain within the domain of ones private relationship towards ones own conscience. And it should not go out and it is not material that can be discussed because it is not that kind of material for discussion. It is material for growth. And it how it is digested in you that you can profit by that and, for

the rest, it is your affair. And it is quite alright that I tell you about it because I have no particular compunction of telling you these kind of things that are a little bit more secret or at least a little more hidden because they could give you at a certain time a very definite impetus for a wish to work.

And for that reason it is important that you understand that such things exist so that constantly, regarding work, you have more and more the possibility of an insight that we are not at all at the end of the possibilities of working. This becomes an extremely important question because after some time, some years, sometimes many years, sometimes already quite early, every person will understand that work can never be continuous and that it is very very difficult even to keep up ones interest in work and to see the necessity and the requirement of work and that one ought to do much more than we do. And then comes a period, and you will go thru these periods without any doubt because if you work you will have to go thru it. But if you do not work, it will never occur to you because you will immediately wash it away. Whenever something like that comes up, you will say, "Oh, well, that is alright". No, it has to concern you and it has to become really a question for you of the day of saying, "What is it with me? I have been in contact with the ideas for such a long time and still I do not know how to work and I do not know what to do and I have lost even interest in the wish to work"; and that many times that I say, "I ought to", and I cannot do it.

In such conditions, if you are honest, if you are really serious, try then at that time to do an exercise of this kind. That is, you have to have at that moment a little bit of strength that you want to do something for yourself. And this is a way of finding

how to again put yourself back into the saddle so that you can ~~xx~~ continue to ride that kind of a horse. Only then could it be of any use because then there is a ~~real~~ necessity and a desire on your part.

And therefore, this kind of exercise must not be done unless you feel that you have to do it because you need it. Otherwise it is simply a matter of ^a/performa~~ng~~ of doing certain things because someone else has told you. In the other case where it can be of use and where it really ~~ix~~ belongs is that there is in you something that has to grow out. Because after all, being exposed to ideas, many of the ideas stay in your mind for quite some time. Your attitude can be of course an emotional one and they will not take the form of ideas and you will have a feeling that work must be done and you realize how necessary it is that work is done. The more and more you see of yourself objectively, the more you realize that something ~~mat~~ ought to be done and you want to do it.

But whatever you do always has to come from you, from something in you which is not your mind and which perhaps may be motivated by your feeling or by your heart. But still, it has to come from inside out. And it never can be like a reaction of having to do it because someone else has told you to do it.

In this particular period of transformation, which I think during this year we are trying to go thru, it has to be born in all of us of Tuesday that I would ~~ix~~ almost say that by the end of the year something in you is alive that can continue to live and that, with that, you will not be afraid of being alone; but that you will then have in you a ~~xxx~~ self-starter with which you want to continue; and that with this kind of a realization of yourself, that you do not want to leave work. And that regardless of whatever the circumstances may be, that you will be able to continue.

Maybe you have within yourself such desire that really you say, "Yes, I ought to work and I cannot work." When it comes like this, from inside out, that is, when there is essentially a change in you, a definite requirement, I have said many times, that it becomes as necessary as breathing. Of course it will be quite some time because before we come to the point of saying that unless I make an impression conscious it is not worthwhile to live.

But, you see, when you continue to live, when you continue to try to remain interested in life, life after some time becomes worn off and you become worn off and you keep on repeating a variety of different things in which you used to be interested, hoping that it again will give you a desire for living. And gradually this spiral of life in anyone's age will be so that it goes down more and more, down to the ground. This is in the nature of life on Earth. And work could mean that I pick it up that kind of a spiral and turn it around so that it can go up instead of down.

But you have to be so careful that you understand yourself and that you do not go after fata morgana, thinking that you have something when in reality you do not have it. And that more and more the ideas that you feel regarding ordinary life, they could be converted, transformed into the ideas regarding work and the necessity that regarding ordinary life you have to find the little things that you are still interested in; and then you might say, act as if it constitutes the totality of yourself wanting to grow; even if, for the time being, you take affairs of ordinary life and try to put more spirit and real desire into them.

You have to make this decision for yourself: That at times when you are down and out that you are not lost and that you want to continue. And one way by means of which you will be able to

continue is to remember that there are certain exercises of a certain kind which are magical for one. All you have to do, and perhaps it is extremely difficult at that time, all you have to do is to open the door and to see it again because, by association, you then will remember and then perhaps there is enough of a little desire which you can start to fan, to put a little more coal on that kind of a fire so that it will start to burn and it will start to give off some heat.

But you have to make that kind of an effort at that time, even if at times certain things seem to be entirely lost; when you have lost desire for living so that you are pretty close to, "Ah, what is the use of continuing. I may as well die." Whenever you make this kind of a statement, will you please make it aloud. Will you please make it in such a way that you hear it, that you really definitely hear it; that that is you saying that. "I may as well die."; so that you feel it thru your bones what you are saying. I say there will be times that you come to such conclusions. I understand it well enough. It does not matter. I know enough about these kind of things. And they must be gone thru.

You must not allow yourself to stay there and simply allow it; allow mother nature to be the conqueror. This is the one thing that work brings out of one: That there is a possibility of a fight. That there is something that you must oppose at times and that it is not necessary to simply submit to certain things and conditions as life as given it to on in an unconscious state and that it is necessary to remain unconscious.

This kind of belief, it is like an eternal flame. That you keep in front of you. That you keep lit. That is the requirement which ultimately can grow, as I say, into a fire for you. But at

least you have to attend to that ~~moment~~ with your last breath. How to bring it, how to keep it, how to pray for it, how to try in small things to make yourself become again and again a little bit more interested.

There are many ways of doing it and one has to become a little inventive. Sometimes the reading and talking and association with other people will not do it because they cannot tell you what to do. They cannot work on you so that you are actually changed inside that you want to. It helps to be surrounded by such an atmosphere of other people, by books, by thoughts or feelings, by kindnesses of others who are willing to help. To be surrounded by it will ultimately have an effect on you. And you have to wait until it takes place probably in accordance with ordinary rules of life. And it may take a little while. And we call it then maturity regarding ideas which are then converted into a wish to work.

But work in itself, as such, if one understands it, has a catalyzing influence. And one has to find out what is this catalyst. What is this that has gotten dirty and is not functioning any more? Once I compared it, you remember with platinum, how platinum is used as a catalyst in order to make ammonia. But when it is a little bit dirty because all kind of smokes and things around it, it has to be purified; it has to be heated up until it is free again from that kind of oxidation. And then it will function.

This is the kind of thing that one has to do even with ones last breath. Never to sit down and to wait for fate to take place. Do not allow it. The atmosphere that you can create by reading and all of that will have an effect but it is slow. The determination that you ^{can} have at times that could be extremely useful. The realization of what you are, realizing when you sit and meditate and when you consider yourself and you observe yourself and when you

are -? - with yourself can lead in two directions. One is it can give you a certain example of what you are and the other is that you become disgusted with that what you are and that you have no further desire to do anything.

At such a time make an appearance as if you are conscious. It is not so difficult. And it is, as I say, with the last piece of air that may go still out of you, that that then could be used for the wish of making your body straighten up and you say, "But here I am", and I now appear as if I am conscious.

What makes this? It is your conscience, not your consciousness. It is your conscience that is dependent on your desire and wish to live; and that desire has to be there in order to understand the further possibilities of any kind of exercise or further development of yourself. It is perhaps a little bit neutral. It is not the positivity of having already within one such a desire. The neutrality is that I am dependent on that last moment in which I say, "but I will now do as if." It is neutral because it is not based on the reality of an experience.

And there is still another way which is entirely negative but it is extremely useful. That is, you see what takes place around you. In this particular case you can judge. You can see how stupid people are. You can see how unconsciousness they are. You can judge them for whatever they do, whatever they lose as energy, at times useless gossip and talk and all the rest. You can see their behaviour and judge and say, "That I would never do." Out of the totality of such behaviour forms which you see all around you, statements some people can make, vanity and conceit which sometimes may be quite rampant around you, ideas which they have taken from someone else and do not want to acknowledge; like someone who always has a word in order to

hide a concept which does not exist at all but want to appear as if he is very learned; or people who have not as yet made any opinion and still quote from so and so and so and so as if they already know and who are afraid of having an opinion of their own; the behaviour form of people which you very often see are quite definitely unconscious. This question of certain people losing themselves in anger, in negative emotion, in an expression which is perhaps sometimes cruel or whatever they may represent as the totality of mankind with which every one is surrounded.

I see it. And I see this behaviour form and I see it as a phenomenon on Earth which must takes place because Earth requires that kind of, I would almost say, punishment. It requires that kind of God, It requires that kind of unconsciousness because that is why Earth is Earth. But that I, seeing it, have at least a chance in seeing it that I do not wish to belong to that. Then the negativity which I see all around me can at such a moment be converted into a positive attitude of almost to the extent of, "I will show them." And gradually changing that statement into, "I will show myself". And again then changing that statement into, "I will show God."

This third statement is the statement that counts. That means that I have the relationship that I am then, in front of God, responsible. I have become a tool. I have then regarding myself a place and I have absolutely no desire to take any credit for myself in that sense. Then I am back again where I should be. That is, the relationship of that what is I, regarding my body; of that what is sun regarding Earth and the moon; of that what I must be, seeing then my body with all the functionings to be able to become a servant to that what I wishes to do with this body; and the body then doing

because it is only an object of being observed.

If one can understand this, how at such a time all the negativity of the rest of the world which you at a certain time can judge when you leave that as judgement because you understand it in the sense of "it cannot be otherwise", you then gain regarding that what you see an impartial attitude. And it is this impartial attitude which is again carried over into the other relationship of I seeing it, my body functioning for the purpose of serving ^{having} what is I. And I then, because of ^{having} this kind of help, growing into the possibility of becoming real master.

It is the ~~waking~~ then of I by exercising its authority over my body. That is, the willingness of the body to be treated and to see it as an instrument which can help me to wake up; wake up to the fact of having a separation of something that need not be disturbed and never will be disturbed if I will not let it. That is, I have within me something received from, you might say by a process of inhalation, from outside which is now my own and for which I have a responsibility of conversion; of converting this energy for the use of my body, to be able to function as it should, as a servant will serve his ~~wake~~ master; thereby giving the master a chance, by his authority, to grow himself.

These are processes you have to think about more and more. You have to consider them during the day when many times occasions will arise and many times when you are in a little trouble and when you are ~~unextended~~ confronted with suffering of some kind, relationships which you hope for and do not work out, relationships which you had and break off; someone dying, someone not being able to fulfill, not even when one wishes oneself to be what one ought to be and have all kind of ideas of how it ought to be and it does not work out; that the ideas that one has (over)

about oneself of how it ought to be are not at all probably the ideas of I of how it ought to be. And that, in that sense, when my body becomes a servant is perfectly willing to rely on the understanding of that what I call my I. That understand grows then and gradually, even if I, as my body, do not understand, that gradually the understanding of I will help me to form in that what is my ordinary self a little bit more of an understanding of how things ought to be and how they could be and how I have to be.

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For that patience, / that willingness, for that relaxation, for that quietness, humbleness, really coming to oneself, to be contained, to have that at times during the day - not in church, in life and stop life for a moment outside of you. You keep then to yourself and let the rest go because it does not matter. You know that.

No one is really in that sense needed. Things will go on exactly the same. You have a place - it will be filled. You do not do certain things, someone else does it for you. Do not think for a moment that you are needed. The totality of mankind is very very large compared to ones own individual~~it~~ entity. For myself I need it. That is, regarding myself I am full of loopholes and I know that I have to keep on feeding it. Otherwise I drain. Everything that I have as energy will drain out of the little loopholes that I leave and I do not plug. I do not pay that kind of an attention usually to myself because I assume that it will be alright and that ultimately I will get there. And in the mean time my body will run dry because it loses energy that it used to have.

These are the problems that one thinks about when you sit by yourself and you consider your further life, tomorrow and another month and the rest of the year and the possibilities that exist and that will not exist and that can be made and afterwards cannot be

made. And that you realize in accordance with whatever your understanding is and in accordance with whatever at the present time your inner wish, your desire that you take this to heart, that you consider it; that wherever you will do, wherever you will be, whatever may happen to you that you all the time remember there was something at the time I knew and I have lost it and I now I hunt for the possibility if bringing it back. And that after such a time that you, when you come back, that you will say, "I have done at least as well as I could."

This kind of honesty for yourself, this kind of not allowing yourself to be taken all the time by life and still realizing the necessity of being in life, constantly being exposed and constantly having a chance to lose - but constantly daring to have it lost and to be able to see it instead of burying it like a talent in the ground and not making any interest.

We are playing with ourselves. Maybe it is a game of chance. Maybe it is on a stage in life. We are not even directors and we do not know even who plays with us. We are being eaten. In an unconscious state we are being eaten. Our conscience, that is, our heart says, "We do not want it."

What is needed for those two things? We feed out consciousness to the extent when we try to wake up. We feed conscience when we act sometimes in accordance with whatever we think is right. But we fail in will. Will is when my conscience and my consciousness are together; at such rare moments when they express the same thing regarding that what is my behaviour. And then I will a thing instead of a wish which only comes from my body and sometimes a little bit from my feeling center.

My unity, my entity, my entirety, that what I am when I am one and then consciousness and conscience and will as representing the

possible, abilities of the three centers having grown out into full development, into three definite bodies, Kesdjan and Soul together with physical body, and thank God if such a condition can take place on Earth so that, even on Earth, one could become a conscious man and a conscientious man and then provide on Earth for the possibility of that kind of fusion of the three bodies to become one.

The opportunity on Earth, the opportunity which we at the present time have and for that reason it is almost like committing a sin to say, "I have no further interest in life." It is of course understandable but it is also possible to turn exactly at that moment very much like when I inhale I turn and exhale; that moment in which I make a decision that I wish to live and continue and that then on that basis I can say, "Where is the fear of death?" It is quite right. One does not have to have any fear. One can say, "I might as well die in order to live."

This I say is a prayer. It has to be/for every one at a certain time. Sometimes maybe more. Sometimes you are serious for a long time. Maybe many times during a day that one lives with that kind of a thought. Sometimes not at all because I am occupied; I have already many things that I could do and I do not do even that so why add to the totality of that kind of knowledge. Whichever way it is, the patience that I have to have in order to convert the knowledge I have into an activity. And even if I have enough knowledge to be transformed and converted into an understanding, with ^{there} in that at times I may not be able to work.

Why? Because sometimes it is too much what I experience and then I must leave it alone because also that is like Zilnotrago. I have to let it alone. I can be occupied in a different way maybe. But at least I will not travel on the spaceship. I stand

still, Regarding my life at times maybe I contemplate a little, I sit down. I look backwards. I look forward. I hope. I make plans. I think I can do this. I can do that. I weigh the different possibilities, one direction or another direction until finally it is possible that then in that kind of a state, an idea comes to me which gives me a definite go ahead sign for my work.

I can be in a state of consciousness and not work. You must understand these things so that you are not puzzled and not accuse yourself all the time when you are not so called actively engaged in trying to wake up. One can be awake without moving. One can be very much aware of everything without having the necessity of doing anything. There are two different states. One is energy of place; the ~~other~~ other is energy of space you might call it; kinetic and energy that is potential but could become at any one time in any direction activity. Both are, I would almost say, human qualities. Both are God like qualities.

At times the realization that I am eaten, that will probably make me work. It does not mean that I have to work. This sounds very contradictory. I much rather be on a plane where I see that I fortunately do not have to pay for this or that because I have left it. At such a moment I catch my breath. At such a moment I inhale. During the inhaling all I do is to take in energy. I do not digest it as yet. I digest it at the moment when I sat I see what the difficulties are that I am faced with. And now, realizing what they are, now I will work.

How is your life? What will you do this summer? What are your plans? A little vacation maybe and seeing different people and hoping for something perhaps - and quite right. Where is work? Where is the tasks that you will set yourself? I am not your teacher. Do not misunderstand me. I am only a reminder. I am only

telling you that certain things ought to be in a man; that it belongs to his character; that unless he answers questions of this kind for himself he will, if he will, if he does not answer, he will remain weak.

Gurdjieff made it even stronger as you know. That he will die like a dog, a dirty dog even. And you know and you know how he used the terms. I am not the kind of a person to use it like that. I do not dare and I cannot. I am not Gurdjieff thank God., because then I would have such responsibility I cannot carry it. And all I do is to help you to remind you of your eternal obligations. That part of all of us that has to be kindled, fired up, to be reminded of it, that you remember, that you know there is something in you. Call it Magnetic Center; call it the holy of the holies. Call it Absolute in you. Call it conscience; like a sphinx - you do not understand it as yet. But, in any event, become aware of that existing and the responsibility one has to help make that grow.

So, there are two or three months. You are ^{not} on your own. We will meet, I will keep on trying to remind you and to tell you time and time again, "You have to work; you have to work." I have for that probably infinite patience. I will keep on telling it, telling it, telling it because I tell myself when I tell. And it is necessary, necessary for anyone to be reminded and the to help to remind others.

But you, all of us individually have to do that work. Make your plans. Make, make a whole schedule. Make a framework. A framework like a window frame in which you place a window. It has to be exact. It has to be the measurement of the window. The window is you. The clearer the window is, the better it is you because you can see and you measure yourself by trying at times to be objective or impartial. And on that basis you build a frame and you say,

"That is a frame in which I will place myself. It will be something that is binding me in a certain way, my body mostly. And I will require my body to follow the necessity of the rules of that framework in which I willingly place myself.

This is the idea: A framework for three months, a framework for one day, a framework for an hour; a framework for a lifetime. Take it any way you like but make something you put outside of yourself and you look at it first and say, "Can I do it? Do I want to really? Will I try?" Maybe you have to wait until you hear that you can. Maybe at such a time the framework making is your consciousness. The wishing to hear comes from your conscience. And when that sign is given, that is, that you then really wish, you will do. This activity is an exercise of your will.

Day after day do not forget. If you fall by the wayside, pray. Sit quiet. Come to yourself. Contain within yourself your atmosphere which is your own. And being then impervious, that is, protected, you will have energy to look inside and to turn inside and to try to see what is really me! what is there in me as a wish to want to live for that." What can I now say that I want to do and then do it. I must do it. It is not any longer theory. It is the actuality of that doing then.

So, whatever your plans are, whatever you wish to do; I say it is now the beginning of the summer, what a beautiful time ahead of you; full of opportunities, not so much disturbance, maybe some disturbances of your own making; sometimes disturbances that mother nature has laid on you; sometimes maybe disturbances that have been given from an unknown corner which at the present time you do not understand. All of it, take it; take it. Here we are - little bits and specks, human beings, good intentions, wishes. Come to yourself. We are here to do something; something definite, the best way

we can, with all out good wishes towards that what we can do and then do it; and day after day; and pray that you keep that kind of a promise. It is a promise to yourself probably. It is a promise to see that there are not too many obstacles and that you understand yourself well enough to know where the window will fit and where it will not fit.

But work; work all the time, whenever you can, inhaling, exhaling, breathing your life in and out; making it function in a normal way. All the time that kind of activity; to feed your blood in an ordinary normal way and, when you are conscious to feed Hanbledzoinx for the possibility of further growth of your emotional body.

Whatever your questions are, it does not matter what detail. You can take now out of what we have talked about the list of work. And with that you will solve your own questions. After all, there are no questions. We know; we know very well what to do. There is no mistake in the mind of anyone; that we know what is required to try, the attempt to make, to be awake, to look for the possibility of an awareness which might go over into a state of remaining awake a little longer if one can by means of observing the behaviour forms of ones physical body. Nothing can be simpler.

And I hope we work; that we can do something to add to the stature of yourself because it is growing. There is a limit to the growth of Kesdjan. There is a limit to the growth of Soul. All such things also will come to an end unless Soul will continue to exist when it is merged with that out of which it came and then has produced an existence which even Soul does not dream about.

So, good night everybody. I will see you next week I hope.